

An Astrologicall Addition,  
or supplement to be annexed to  
the late Discourse vpon the great  
Coniunction of Saturne,  
and Iupiter.

Wherin are particularly declared cer-  
taine especiall points before omitted,  
as well touching the elevation of one  
Planer above another, with theys  
seuerall significations: as touching  
Oeconomical and household prouision:  
with some other Iudicials, no lesse  
profitable.

Made and written this last March, by Iohn  
Harvey, Student in Physicke.

Wherunto is adioyned his transla-  
tion of the learned worke, of Hermes  
Trismegistus, intituled, Iatromathema-  
tica: A booke of especiall great  
vse for all Studentes in  
Astrologie, and  
Physicke.

L O N D O N

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1 5 8 3.

Angliæ diurnum, nocturnumque Votum  
Ioannis Harueij Hexasticho breuiter  
expressum.

**E**lisabeta diu uiuat: sic Anglica terra  
Fœlix, infœlix si moriatur erit.

O quantum fas est mortali morte carere,

Tantum immortalis uiuat Eliza presor.

Uiat Iò, & regnet, vigeatq̃, ac floreat usq̃  
usq̃, ut ter fœlix Anglia aures: Amen.

*Apostrophe ad operis Patronum:*  
altero Auctoris Hexasticho succincte  
comprehensa.

Quin tu Mæde, æquiq̃, boniq̃, bone, æqueq̃ la-  
dex,

Sic affecti animi consule sensa boni.

Vatis opus perago; Astrologamq̃, retexo Figurã;

Sed nullum illicita molior Artis opus.

In communem usum nonnulla arcana reuelo,

Sed nostra Vranie non nimis alta sapis.



Ad diem xxi. Martij:  
sola è Musis Vranie cum  
Erato, benignius aspi-  
cante,



To the Right worshipful Master  
Iustice Meade, returning from his  
Honorable circuite, I O H N H A R V E Y  
wishes long health, and continuall increase  
of all prosperitie.



Ay it please you

Right worshipfull  
Sir, after some re-  
spite from so great  
businesse, as your  
Honorable circuit  
carrieth with it, to  
accept fauourable  
of the affectionate

minde of a yong scholler, I will presume in  
stead of the best well-come-home, that my  
poore study can presently afoord, to pre-  
sent your good worship with a brieve A-  
strologically exercise, which I lately vnder-  
toke vppon this occasion. Hauiing sundry  
times perused the Astrologically discourse  
touching the great Coniunction of Saturne &  
Jupiter, published the laste Ianiary by my  
brother Richard; and therein noting by  
the way some wante of certaine necessarie  
& profitable Indicials, which seemed con-  
uenient to be added for the more expres  
and particular discussing of some pointes;

generally, and that diligently too, by him considered, but not so narrowly, and precisely examined, as they might haue been, (which was not my opinion only, but the iudgement of some his learned welwillers, and great commenders otherwise) I resolved in the end to ease him of that labour, knowing himselfe to bee otherwise busied vpon more special and necessary occasion. Which I was the more willing to enterprize, for these foure causes. First, to satisfie the demaunds and desires of those his learned friendes: then, to stoppe the mouthes of his enuious & carping enemies: thirdly, to benefit such of our Countrey generally, as by prouidence are desirous to worke their owne commoditie and safetie: and last of all, to practise my selfe particularlie in such an exercise, as was so profitable for an Vniuersitie man, so conuenient for a Student in *Philosophy*, & the *Mathematicks*, and finally, so agreeable to that studie and profession, whereunto partly by my naturall disposition I was inclyned, and partly vpon farther aduise of my friendes, and some private consultation of mine owne, I had wholly betaken, and as it were betroathed my selfe. Besides which causes, the verie worthines and dignitie of the Arte it selfe, not only in respect of the high and

hea-

heavenly matter, or obieſt thereof, according to the diuine verſes of Doctor Antony Myzaldus.

*Semine caeleſti ſata mens, caeleſtia querit  
Semina.* And ſo foorth;

But alſo, euen for the other three Logike cauſes, the efficient, the forme, and the end or finall cauſe; might as wel commend this exerciſe vnto me, as it hath done many the like, nay many for all excellencie both of qualitie and quantitie, farre vnlike vnto other manner of men, then I either preſently am, or am euer like to be. For the firſt author and principall efficient, what enimie to Aſtrologie can deny, but God him ſelfe, *poſuit duo magna luminaria, & ſtellas in firmamento cali*, as *Moyſes* writeth in the beginning of *Genefis*: Why? *ut diuiderent diem, ac noctem, & eſſent in ſigna, & tempora, & dies, & annos. In qua ſigna? nimirum in ſigna naturalium euentuum, ut futura peſtilentia, belli, & pacis, penuria, & abundantia, caterorumque ſimilium phyſicorum effectuum*, as a learned wryter very well in my ſimple iudgement expoundeth that place of *Moyſes*. Beſides, who knoweth not that all good giſtes, and all good artes deſcend from aboue, and had their originall from the father of light? Whereupon *Me-*



*Melancthon* in his preface to *Purbachius*, his *Astrologica Theorica*, not only concludeth generally of all liberall Artes, *Cum Artes Dei munus sint, non defuturus est Deus his, qui ipsius dona tuentur, & conseruare student*: with this comfortable addition: *Erunt & fata ipsa aliquando Artibus equiora*: but also particularlie inueigheth against all such *Epicures*, and contemners, as set them selues against the most heauenly and diuine knowledge of Astrologie. In which *Inuectiue*, he is so earnestly bent against them, that he breaketh forth into these vehement speeches. *Epicureos illos, qui neque pulcherrimos motus celestium corporum admirantur, neque cognitionem eorum utilem esse contendunt, ne hominum quidem appellatione dignos esse iudico*. His reason is, *Etenim non solum bellum gerunt cum humana natura, qua precipue ad has diuinas res aspiciendas condita est, sed etiam θεομάχοι sunt*. Voluit enim Deus horum mirabilium Cursuum, ac celestium virium notitiam, ducem nobis esse ad diuinitatis cognitionem. And againe shortly after he addeth: *Hac si quis arroganter contemnit, natura sua immanitatem prodit, non aliter atque Cyclops apud Homerum, qui negat se ullos vereri Deos*. So that *Melancthon*, is not afraide to condemne them euen for Epicures, and Atheistes, that condemne this most goodly and godly Science. And  
as for

as for our secundarie Authors and foun-  
ders, what two more famous Princes a-  
mongst the auncient Egyptians, and Ro-  
manes, then Hermes Trismegistus, and Nu-  
ma Pompilius? Or what two more excel-  
lent kinges amongst the later Egyptians  
and Aragomians, then Ptolomey, and Al-  
phonfus? The rest for breuitie I ouerpasse,  
sauing that I must not omitte the poets  
honorable testimonie, as well of them, as  
of the forenamed:

*Felices anima, quibus haec cognoscere primum,  
Inque domos superas scandere cura fuit.  
Credibile est illos pariter vitijque, iocisque  
Alius humanis exernisse Caput.*

And so forward, till at last, he geueth  
them this marueylous commendation, ta-  
ken from their marueylous effectes:

*Admouere oculis distantia sydera nostris,  
Aetheraq; ingenio supposuere suo.*

Now if we consider either the inter-  
nall forme of the Arte it selfe, or the ex-  
ternall forme of our cheefest Artificers:  
can it be gaine saide, but the one is hea-  
uenlie, like the matter: the other, espe-  
ciallie, in the Greeke and Latin toungs,  
as distinct and *Methodicall*, as was to be  
found in any *Philosopher*, or *Mathematician*

of the same ages? And nowe of late *Adolphus Scribonius* of *Marpurgh* in *Germanie*, in his small Tractate, intituled *Isagoge Sphaerica*, hath somewhat reformed the Artificiall maner and order of our more auncient Astrologers, according to the exact and exquisite rules of *Ramus* methode, howbeit he doeth not so farre go beyond them in maner, but he commeth as farre behind them in matter: as euery learned Astrologer must needes confesse. Last of all, touching the end, or finall cause of Astrologie, he can do very little, God wot, that is not able to mainteine the ende thereof to be partly diuine, and common with other Artes, partly humane, and proper vnto it selfe. The diuine or common ende, is the glorie of God; the humane, or proper ende, to do good in the world, by such predictions, and diuinations, as the principles and rules of this Art truly deliuered, and rightly vnderstoode, doo afford: first, in forewarning what euils and mischiefes are like to ensue: and then in foretelling, what goods and commodities may be reaped by timely prouision: for the better auoiding of the one by preuention, and the more certeine enjoying of the other by forecast: according to those notable verses of the learned Poet:

*Illic*



Illic *Astra, polos, calum, septemq<sup>3</sup> planetas*  
*Consult Astrologus: terrisq<sup>3</sup> reportat eorum*  
*Concilium, hinc armans illas, firmansq<sup>3</sup> caduca*  
*Contra caelestes Iras, Superumq<sup>3</sup> furorem.*

Which finall end, together with the other three reasonable, and logike causes, beeing reasonable and logikelie considered, I can not see howe the worthines or dignitie of this Arte, can any way be impeached, without great indignitie offered therevnto. Vpon indifferent examination of which *causes*, whereby he principally measureth the worthines or vnworthines of euery good or bad thing, my brother *Gabriel*, was much the better content, as he hath him selfe confessed, that both my brother *Richard* and I should take these paines in *Iudiciarie Astrologie*, which otherwise he had rather we should haue bestowed vpon the more popular and ordinarie studies of the right morall and naturall Philosophie, *Arithmetike*, *Geometrie*, and *Cosmographie*, with the first principles, and most necessarie precepts of *Astronomie*, so farre as setting their grounds from infallible experience, they extend but to the obseruation of the place, magnitude, and motion of euery starre, with their whole number, as partly by Geometricall mensuration, and partly by Arithmeticall supputation

tation, both seuerally & iointly they haue  
beene descried, to the altitude or de-  
pression of ech of them, whose farnesse &  
neerenes either vnto vs, or amongst them  
selues, is so exactly determinable by the  
vse of the *Astrolabe*, either *Quadrant*, as  
*Ptolomeis* was, or *orbicular*, as ours now vseth  
to be; to the description, & determination  
of times, which auaieth so much, as well to  
the exercise of Husbandrie, as to diuers  
other expedient and necessary vses: to the  
situation of places, in declaring the longi-  
tude, latitude, and distance of euery place,  
which is so great an helpe in Cosmographie,  
and so specially needefull for direction in  
*Hydrographie* or *Nauigation*, being otherwise  
destitute of all certentie in the midst of  
so many and huge ieopardies: or finally to  
the intimation of any such meere Astro-  
nomicall experiments, without mixture of  
any Iudicials, either *Arabian*, or other, pre-  
tending any prediction of things to come,  
or discouerie of hidden & secret matters.  
So that considering the premisses, and  
therevnto referring that most notable  
iudgement of *Melancton*, vpon *Ptolomeis*  
*Magna Syntaxis*, where he saith: *Exploden-*  
*da est illa Epicurea Philosophia, quæ tollit finales*  
*stellarum causas, & affirmat earum omnes natu-*  
*ras à se ipsis dependere: & si sint finales cause ce-*  
*terarum*

terarum verum, cur non dicemus etiam esse pul-  
cherrimorum corporum, & perpetuarum Mo-  
tuum? Certitudo in motu, artem opificis indicat;  
Ars consilium, ac causam finalem necessario com-  
plectitur: unde & stella haud dubie suos habens  
tum effectus, tum significationes in elementis, &  
in ijs, quae inde gignuntur: ut manifesta expe-  
riuntia, & omnibus saeculis consentiens, testatur  
congressus siccorum syderum magnas siccitates,  
humidorum, humidas tempestates efficere: and  
so foorth, till he proceedeth thus farre:  
At caelestes ha significationes non modo magnas  
mutationes tempestatum, sed etiam civilium re-  
rum denunciant; ut ostendunt euentus, qui  
comitantur Echypses, & magnas Planetarum  
coniunctiones: nec illa signa ullo modo pugnant  
cum religione, cum Deus ea & proposuerit, &  
gubernet. For these (I say) and the like ef-  
fectuall considerations, my brother Ga-  
briel, beeing of him selfe otherwise affe-  
cted, hath not disliked either of my bro-  
ther Richards, or of my exercise in this  
kinde. Wherevppon as he at the length  
was the boulder to dedicate his Astro-  
logicall Discourse vnto my Lorde the Bi-  
shop of London, who accepted most fa-  
uourable and curteouslic thereof; so  
am I also the rather encouraged to di-  
rect this my small Treatise folowing, bee-  
ing a supplement of the saide Discourse,  
vnto



13  
vnto your good worship, who I hope will likewise vouchsafe it either the same, or the like fauourable acceptation. Neither durst he then, or I now, haue presumed vpon any such dedication vnto such personages, but after good aduice and deliberation, as well touching the premisses specially, as generally touching the more ample auouchment of the whole Arte, being skilfully handled, discreetly ordered, and lawfully practised, as it ought to be: which being more fully and perswasible prosecuted by my brother *Richard* in his second Discourse, entreating of Februarie Newes, and by the way defending both the right *Indicials* of *Astrologie*, in genere, and his owne particular *Indicials* concerning the effects of this great April cōiunction, in specie: I hope there shall not here neede anie farther *Apologie* either of his fact, or mine: Considering withal, what good and effectuall causes moued vs, as well to the vndertaking of the priuate exercise, as to the aduenturing of the publique Dedication vnder the names of so graue, and so well reputed personages, for their calling and wisdom. For my selfe, I am to adde, that not only the right worshipful estimation and account of your name, and honorable Commonwelth vertues (which  
not-

notwithstanding are of so great reputation here in *Essex*, where my most abode since *Michaelmas* last, vpon some occasion hath been ) hath caused me to present this *Astrological Treatise*, together with my *Translation* of *Hermes* most famous *Iatro-mathematica* vnto your good worship, but also certaine other respectes, no lesse effectuall. If I had been ignorant before, yet since my late continuance here, I could not but learne how singular account you make of all good learning, what especial great fauour you extend towards the studious and learned; and lastly, how ready and desirous you are to defend and maintaine both the one and the other, eyther by priuate, or publicke patronage. Which very affection of yours, so euidently declared by so many actuall significations thereof, might of it selfe, without farther reason, sufficiently encourage me vnto this dedication. But I cannot forgette my Brother *Gabriels* report of the bountifull and courteous entertainment which it pleased you aboue three yeeres since to geue vnto him, and the Oxforde Preacher, his Companion at that time, being both but strangers vnto you. Which entertainment I heard him both then, and since, much commend, as well for your worshipfull and

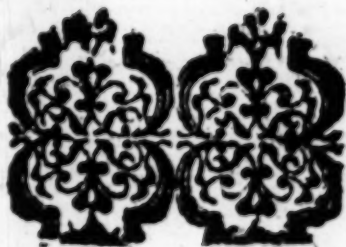
rare

rare courtesie, extended towards them, partly by familiar discourse vpon some chiete pointes of learning, and partly by manifest declaration of your good liking, & welwishing otherwise, as for the greatnes of the cheare, choise of the companie, manner of welcome, and such like. Which he saide could not choose but proceede of a liberall, and worshipfull minde; of the wiser, and learned sort: as no doubt it did. Beside this, I haue lately heard it credibly reported here in Walden, that your good worshippe should like very wel, and commend of my brother *Richards Astrologicall Discourse*, with farther mention, not only of my brother *Gabriel*, to his especiall commendation and credit, but euen of my poore selfe too. All which causes, and reasons concurring, as they doo, how much were I to be blamed, if I should make any other choise for this my first Dedication, then of your good worshippe? To whom my onely suite, and humble request is, that it may please you to accept fauourable of so smal a testimonie of my duetifull good will, and heartie affection, vntill God shall enable me to make some reasonable amends with some other of greater shewe, and more importance. Which I trust wil not be long, if my  
studie

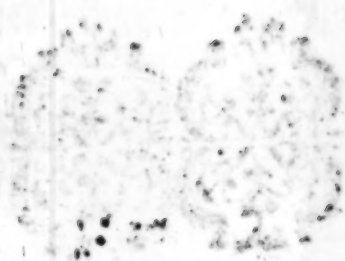


Studie in the *Mathematikes* and *Physike*,  
may haue that successe, which I hope in  
God it shall. In the meane time, ptesu-  
ming in some part, of your wonted good-  
nesse, and fauour, and crauing pardon in  
the rest, I most humbly commend your  
worshippe to almightie God. This first  
of Aprill. 1 5 8 3.

*Your good worshippes alwaies  
at commandement,  
Iohn Haruey.*



of April 1882.



**AN ASTROLOGICAL AD-**  
**dition, or supplement, to be annexed to**  
*the late Discourse, upon the great Coniuncti-*  
**on, of Saturne and Iupiter: Newlie**  
sent by Iohn Haruey, to his worshiptull,  
and beloued Brother, M. Ga-  
briell Haruey.



**D**od Brother, vnderstan-  
ding here in Walden, how  
desirous some haue been  
both in London and Cam-  
bridge, to espie a hole in  
my brother Richards cote,  
and knowing his own bu-

sinesse otherwise at this present, I haue ad-  
uentured to adde vnto his Astrological Dis-  
course, what I (bp<sup>d</sup> some cōference) thought,  
might reasonable be demaunded, as therein  
requisite. My meaning is not to perfect Apel-  
les picture, or to teach him, of whom I may  
learne: but to doe as much for him in his  
wante of leysure (so farre as my reading will  
extend) as I would wish him to doe for me  
vpon like occasion. Whereunto I was the  
readier, in respect of that vse and fruite that I  
might priuately reape of so schollarlie and phi-  
losophicall an exercise. Which agreeing, as it  
doth with that finall p<sup>ro</sup>fession, which I haue  
already after some deliberation, made choise  
of, cannot (I conceive) but be a very profitable



and available exercise for me. It is no great matter that my yeares can yet afforde: I easily graunt, (notwithstanding more reading in the Mathematicks, and especially in Astrologic, then euery one knoweth of, that as the Poet saith, Adhuc mea mens in herba est. But as my spring beginneth now with the Spring, so I hope by Gods grace, to see the haruest, that shall yeald and bring forth my haruest. If I procead not, the fault is only mine own: if I succeed, I must be thankful first vnto God, & then vnto those, whom it hath pleased him to make my founders, and chieflie your selfe. But that I may the better proceede, and succeed, as well in this brieue Treatise now, as hereafter in my other larger exercises, I am taught of our great Arabian Astrologers, to begin, go forwarde, and end, with God: assuring my self of the vndoubted certaintie of the auncient Greeke verse:  
χρῆς θεῶν ὁδὸν εὐτύχει βροτῶν.

Which being my principal & final ground, I doubt not but I may as safely, and lawfully exercise my selfe in the practise of this studie, as of any other liberall Arte. Whosoener some through ignorance, and some through other sinister causes conceiue amisse thereof: contrarie to Saynt Ambrose, Theodoretus, the famous auncient bishop Thomas Aquinas, Ioannes Hispalensis, some  
time

time a reuerend biſhopp in Spaine, Lucas  
Gauricus, a learned Italian biſhop, Ioannes  
Ganiuetus, Michael a Petra ſancta, & Fran-  
ciſcus Iunctinus, Doctozs of diuinitie, with  
diuers other of like grauitie and reputation,  
who haue been great ſanourers, and practi-  
ſers of the ſame, weland orderly bleſ. I would  
to God I were but worthe to carrie the  
bookes of ſome, that haue trauailed this way:  
and namely of thoſe, whome my bzother Ri-  
chard namely commendeth for their ſingular  
ſkil, and paines taking in this facultie. Unto  
whom I may trulie adde, Septimius Seue-  
rus, Veſpaſianus, Hadrianus, Athelſtane,  
a noble king of England, whole Astrologi-  
cal worke, as you do beſt remember, is men-  
tioned by Ramus in his Scholæ Mathemati-  
cæ; Leopoldus Auſtriacus, Laurentius de  
Medicis, & certaine other moſt worthe Em-  
perors, Kings, and Princes; to let paſſe Her-  
mes Trismegistus, Numa Pompilius, Bla-  
dud, one of our firſt Britiſh Kinges, and ſuch  
other of greateſt auncientie. Neither can I  
muſe and maruell inough, that any learned  
Diuines ſhould bande againſt the right uſe of  
Astrologie: conſidering what my bzother  
hath alleadged, ſpecially out of Melancthon.  
Whereunto may be adioyned that notable  
iudgement and autoritie of David Chitra-  
us, deliuered by him in a Treatiſe of his, inti.

tuled, De studio Theologiae rectè inchoan-  
do: where Chitraus ~~writes~~ are verbatim  
these: Arithmetica, & Astronomiae cog-  
nitio, in Ecclesia, ad doctrinam de Anno, &  
Calendarii conseruationem, necessaria est.  
Non enim initio mundi, non Exordia, &  
propagatio Ecclesiae, non series diuina-  
rum patetactionum, non ordo Imperiorum,  
non tempora aduentus Christi in carnem,  
& ad iudicium, non tempora quibus prae-  
cipui doctores Ecclesiae vixerunt, & maxi-  
mae res in Ecclesia gestae sunt, non ratio ce-  
lebrandi Paschatis Iudaici, non magnitu-  
do miraculi, quo Sol patiente Christo ob-  
scuratus est, non talia multa cogitari & in-  
telligi, sine numeratione Annorum, & ini-  
tjis doctrinae Astronomicae possunt. A suf-  
ficient reason, a man would thinke: which ne-  
uerthelesse he also confirmeth, and ratifyeth,  
first diuino, and then, humano testimonio,  
after this maner: Ideo Deus ipse in prima  
statim sacrae Scripturae pagina, iubet nos  
spacia motuum Solis, & Lunae, qui dierum,  
mensium, & annorum metas constituunt,  
& maximè omnium illustria Dei, & proui-  
dentiae diuinae signa sunt, obseruare. Vere  
enim, vt Plato ait, gratissima, & omnium  
dulcissima de Deo fama, in astris, & doctri-  
na astrorum sparsa est. In consideration of  
which respects, the forenamed Iohannes Hi-  
spa-



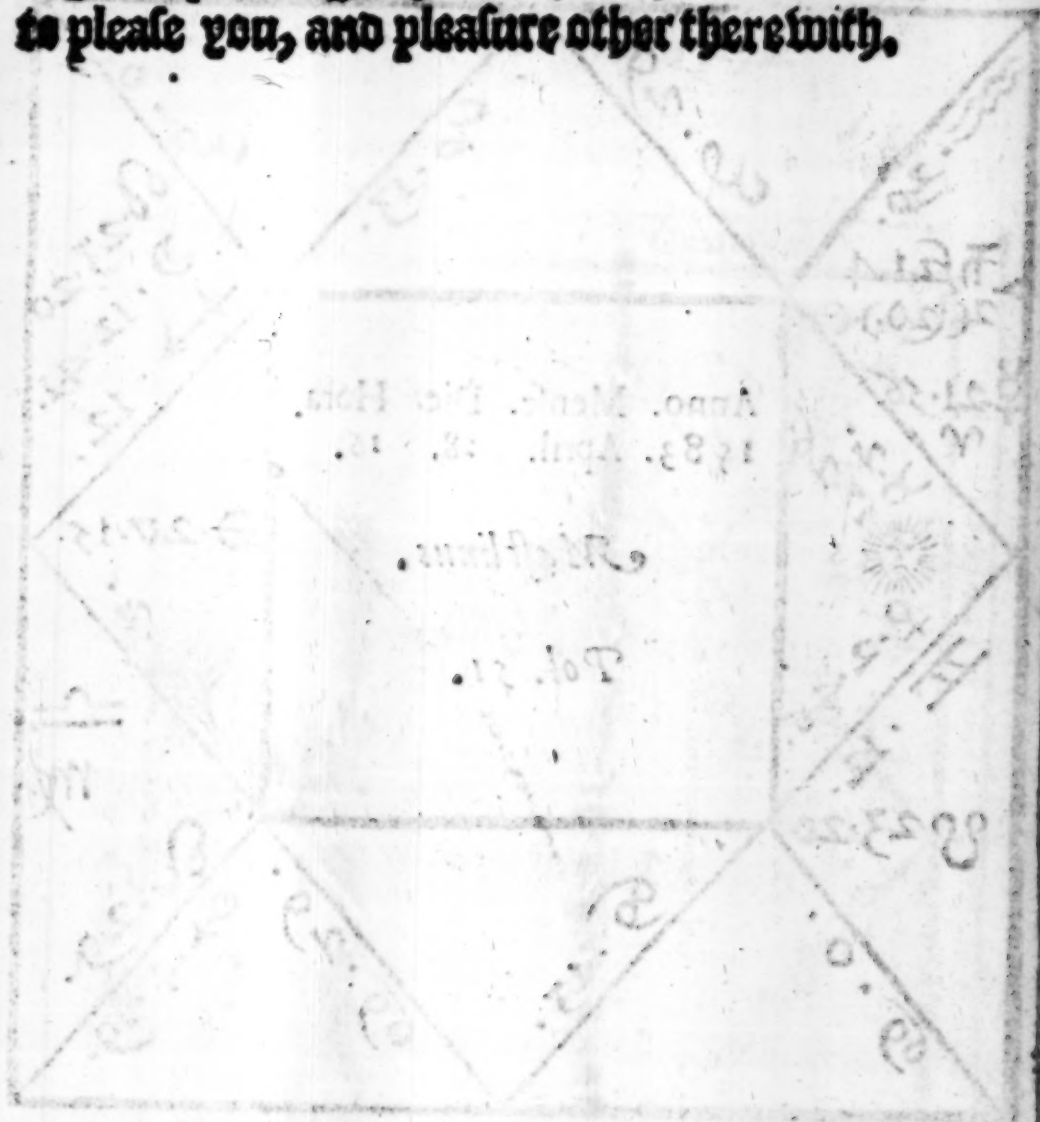
*The Preface.*

spalenſis in his prologue to Albumazar the Arabian, interpreteth him ſelfe and other Astrologers thus. Cum dicimus Planetam aliquem, malum futurum præſignare, nihil aliud ſentimus, niſi quod ſui Creatoris mandato vt creaturæ inſeruientes, eius præſcientiam imitando hominem ipſum malum nobis oftendunt. To which effect alſo, the ſoreſaid Ioannes Ganiuetus, in the ſeuenth chapter of his fourth Difference, determineth in theſe wordes: Culpando planetarum ſignificata, etiam pro certo diuinam ſtatim culpamus prouidentiam. Nihil enim aliud planetæ, quàm quod Deus præuiderit, aut prædeſtinauerit, ſignificant. Which is likewiſe confirmed by Ioannes Picus Mirandula, in the firſt booke and ſecond chapter of his Heptaplus, in following theſe two authenticall Maximes: Nihil agunt cauſæ naturales, quod non diuinæ Artis ordo præceperit. And, Omne opus Naturæ, eſt opus intelligentiæ. Whereof the firſt he alleadgeth as a ſound principle of the diuine Platonistes; the ſecond, as a common Rule of the Peripateticians, both thereon grounding a diſtinction of cauſes, the one exemplaris in God him ſelfe, the other organica, in his Inſtrumentes and creatures. Which conſiderations being preſuppoſed as they ought, and laid down for our very firſt and principall foundations, let me

*The preface.*

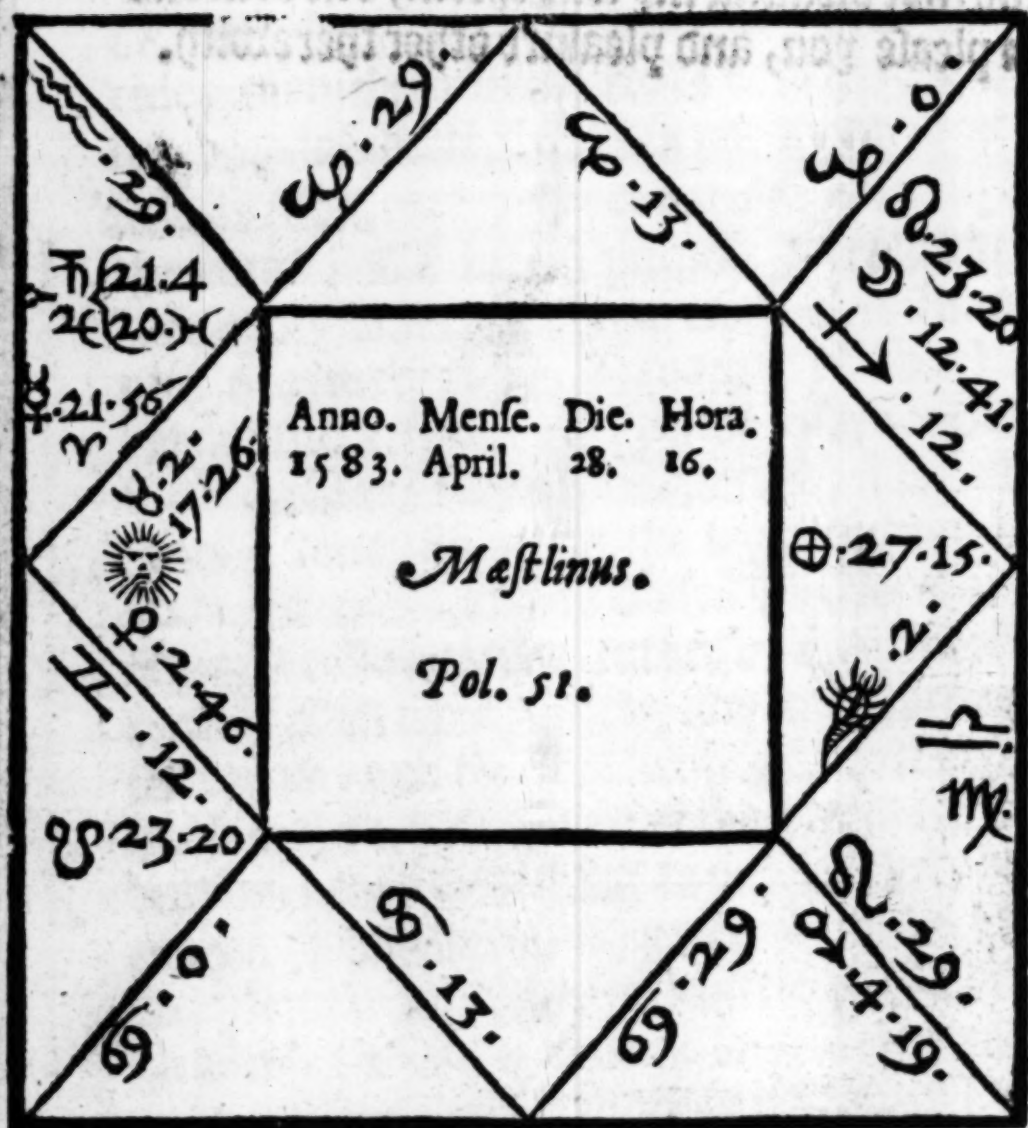
see, I say not what Divine, but what divinitie maketh against vs? especially if withall the autoritie of Gemma Frisius may be taken, who in his Preface to Stadius Ephemerides, avoucheth this Arte to be so certainlie true, and infallible, that he is not afeard to attribute even, *verā & necessariam ἀποδείξει* thereunto. To which purpose I could likewise apply divers other as credible testimonies, & namely of the forenamed Michael a Petra sancta, Iouianus Pontanus, Iacobus Gohohemes Ostofrancus, and Lucius Belantius Senensis. But the legitimatation of liberall sciences, and as wel of this, as of any other, is to be auowed rather by the generall practise of all ages, then by any such particular prooffe: and therefore hauing as wel herein, as in the whole course of the Tractate following, added something to my brothers discourse, I will forthwith proceede to the like Supplement of the entire matter it selfe: requesting therein the same favourable patience, which you extended to his larger Discourse. I must craue pardon for the forme and stile, wherewith I am not yet sufficiently acquainted. If the matter only be answerable to your expectation, I shall thinke my labour well bestowed. But howsoever it falleth out, I hope, In rebus magnis sit voluisse satis, will reasonable serue for my purgation.

on. Better a common excuse then none at all.  
 Thus presuming the best, I am bound to offer  
 you the Astrologicall Treatise following: not  
 pleasing my selfe therein, but desirous to please  
 you, and pleasure other therewith.



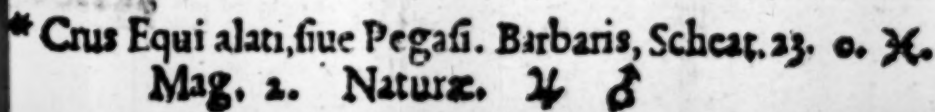
Summa christiana et philosophica  
 et mathematica





Suum cuiq; integrum esto iudicium.

Latitud. 51.34. Longitud. 19.52.



A note of such Astrologi-  
 call partes, touching dearth & plenty,  
 as are to be annexed to the present figure.  
 A peece of *Thales Milesius* his *Oeconomicall*  
*Astrologie* : and of verie great vse for  
 suche, as by their trades, are to  
 deale in any of the par-  
 ticulars folowing.

Pars oliuarum. 11. 2. ♀  
 Pars hordei 13. 26. ♂  
 Pars tritici 14. 42. m  
 Pars fabarum 10. 10. ♀  
 Pars sacchari 8. 7. ☿  
 Pars mellis 9. 4. ☿  
 Pars ciborum dulcium 12. 39. m  
 Pars ciborum acrium 10. 30. ♀  
 Pars ciborum saporis. apij, vel herbarum huius-  
 modi saporem habentium. 14. 18. ♀  
 Pars medicaminum salforum 28. 16. ♂  
 Pars medicaminum acrium. 27. 24. ☿  
 Pars medicaminum venenatorum 10. 56. II  
 Pars vuarum. 8. 27. m  
 Pars dactylorum 12. 39. m  
 Pars caeparum 10. 30. ♀  
 Pars nucum. 10. 10. ♂  
 Pars melonum 27. 4. ☿  
 Pars ciceris 12. 9. m  
 Pars croci 24. 42. m  
 Pars lentis 14. 18. ♀  
 Pars sisami 27. 4. ☿  
 Pars milij 10. 30. ♀  
 Pars Bombicis. 8. 7. ☿  
 Pars ris. 27. 24. ☿

A note



# A Note or Table of the severall Fortitudes and Debilities of the Planets, according to their situation and placing in the former Figure.

Sa- turns ♄	{	Fortitudes by reason of his	{	Freedom from Combustion.	5	}	18
				Direct motion.	4		
				Orientalitie.	2		
				With Iupiter.	5		
				Swift motion.	2		

{	Debilities by reason of his	{	Weregintie.	5	}	9
			Situation in the 8. house.	4		

Iupi- ters ♃	{	Fortitudes by reason of his	{	Owne Mansion place	5	}	18
				Swift motion.	2		
				Freedom from Combustion.	5		
				Direct motion.	4		
				Orientalitie.	2		

{	Debilities by reason of his	{	Situation in the 8. house.	5	}	9
			With Saturne.	4		

Mars his ♂	{	Fortitudes by reason of his	{	Freedom from Combustion.	5	}	9
				Direct motion.	4		

{	Debilities by reason of his	{	Weregintie.	5	}	14
			Occidentalitie.	2		
			Situation in the 12. house.	5		
			Slowe motion.	2		

Sol

Sol his ☉	Fortitudes by reason of his	{	Situation in the 10. house.	5	
	Debilities by reason of his				
		{	Peregrinitie. Slow motion. ♂ with Caput Algol.	5 2 4.	18
Venus her ♀	Fortitudes by reason of her.	{	Freedom from Combustion. Direct motion. Occidentalitie. placing in the 10. house. Swift motion.	5 4 2 5 2	18
	Debilities by reason of her				
		{	Peregrinitie. ♂ with Oculus Tauri	5	
Mer- cury his ♂	Fortitudes by reason of his	{	Freedom from Combustion Direct motion placing in the 9. house	5 4 2	18
	Debilities by reason of his				
		{	Peregrinitie. Orientalitie. Slow motion.	5 2 2.	
Luna her ☾	Fortitudes by reason of her	{	Placing in the 4. house. Freedom from Combustion	4 5	
	Debilities by reason of her				
		{	Slow motion Peregrinitie Diminution in light ♂ with Cor Scorpj.	3 5 3	
Pars For- tuna hath	Fortitudes by reason it is	{	Placed in Pisces Free from Combustion in the 7. house. in the Termes of ♄	5 5 4 2	18
	Debilities				
				0	

The order of the Planets, as they are either  
strong, or weake; more familiarly expres-  
sed for the common capacitie of the  
vnskillfuller sorte.



In this distribution, or Ta-  
ble may easily be gathered  
what Planets are strong-  
ly situated in the prefixed  
figure of the Heauens: as  
also what Planets are fee-  
ble and weak in the same.

Now it followeth that wee lykewise conferre  
them amongst themselves, accordinge to the  
true and exact number of their Fortitudes &  
Debilities, that it may yet more manifestly  
and sensibly appear which of them are most  
stronge and fortunate, and which againe most  
weake and infortunate, and how one as it  
were lineally succeedeth another in strength  
and power.

First the amiable Planet Venus amongst  
all the other Planets is simply most stronge  
and fortunate in the former celestiall scheme:  
For if the number of her debilities be subtra-  
cted from the summe of her fortitudes, there  
still remayne 13. testimonies of strength,  
which no other Planet obtayneth in this fi-  
gure. Notwithstandinge there is somewhat  
weakened by certaine other accidentall De-  
bilities,



bilities, then are yet named : for she is associated with the Dragons tayle , which as Guido Bonatus well testifieth, Cum bonis mala est, & boni bonitatem minuit. Also not passing two houres before she was opposite to the Moone, ex Diametro, being situated in quarta coeli masculina, super terram in die. Beside that, in signo masculino, contrarie to her owne proper nature. And lastly, Septentrionalis Ascendens, which do all somewhat assuage and abate her courage : wherefore her significations can not be altogether so fortunate and effectual, as otherwise they might, and would haue been.

2 When the two superioꝝ Planets conioyned Saturne and Iupiter succède , which are both very strong and valerous in comparison of their debilities , because their fortitudes are not only equivalent : but even as many mo in nūber as their debilities. For Saturns testimonies of strength are 18. his debilities but 9. So likewise are the fortitudes of Iupiter 18. his debilities but 9. Wherefore Saturne and Iupiter seeme equally matched in power and strength : but in respect of Circumstances, I take Iupiter to be the stronger of both, which being generallie taken, is a good and laudable token , but particularlie discussed, not so good; as shall moze plainly be declared hereafter.

3 Mercurie is next in strength, although  
in verie deed his strength be rather weaknes,  
then strength, and little or nothing at all to  
speake of. For albeit his vertues are more  
in number by two, then his debilities, yet he  
is not so much exalted by those two testimo-  
nies, as he is depressed by his Ascension in  
Meridiem, by being, in signo mali plane-  
te, & in cadenti loco celi, which on the  
contrarie side, do much increase his euill  
influence, and make him more infortunate.  
Nam sicut signum turbat Domum, ita Do-  
mus turbat signum, & signum Planetam.  
An approued rule.

4 Now as concerning Mars, Sol, and Lu-  
na, they are very weake and infortunate in  
the prescribed scheme, but especially Sol: For  
whereas the debilities of Luna are but a few  
more, and the debilities of Mars scarce halfe so  
many more as his fortitudes: the Detriments  
of the Sun are in number full as many more  
as his increments, which proportion must needs  
greatly increase and augment the straunge  
elements threatened by this corporall coniu-  
tion of Saturne and Iupiter in the eighte  
house.

5 Finally, Pars Fortunæ, that is, the  
place of Heauen, wherein the rayes of the  
Sunne and Moone do concurre or meete,  
is fortunately appointed in this Figure,  
being

being fortified with no lesse then 16. vertues.  
Nevertheless, *Iupiter Dominus Domus Par-*  
*tis Fortunæ*, being placed in domo magni  
infortunij, & etiam mortis, and there ac-  
companied with *Infortunium Maius*, doth  
somewhat decrease the good Fortune of *Par-*  
*Fortunæ*; And so much the rather, because  
*Pars Fortunæ* it self is situated in the 8. signe  
although notwithstanding it bee residente in  
the 7. house, yea & it is very nigh the cuspis of  
the 8. house too, so it wanteth but onely two  
Degrees of the same.

And thus much generally touching the  
true constitution of the Planets, at that  
Moment.

Now to descend more particularly unto the  
present matter; The Dignities & Debi-  
lities of *Saturne & Iupiter*, according to their  
situation in the celestiaall figure at the time of  
their Coniunction, being already set downe;  
that the true effectes and operations of their  
meeting may the more manifestly appeare, it  
followeth that wee consider which of them is  
elevated and exalted aboue the other, at that  
instant. For Ptolomey in his 63. verbo Cen-  
tiloquij, deliuereth this *Maxime*. Oportet  
aspicere in Coniunctione *Saturni & Iouis* in  
eodem Minuto ad eleuationem vnius eo-  
rum super alterum, & iudica cum fortitu-  
dine



dine eius, scilicet eleuati in hoc mundo, & similiter fac in 20. residuis Cōiūctionibus. Upon which notable place of Prolomey, his Interpreter Albhazen Haly commenteth thus: Eleuatio planetæ super planetam est, vt sit remotio ab Auge Circuli sui breuis, minor remotione alterius ab Auge Circuli sui breuis, & ille dicitur eleuatus super alterum. Where I gather that per remotionē ab Auge, he vnderstandeth their distance from that poynt of their excētrick, which is farrest distant from the Center of the earth. And when he saith, parui circuli, he meaneth, as I suppose, their seueral Epicycle, affirming y<sup>e</sup> he which is nearest the summitte of his Epicycle, is eleuated aboue the other, which is farther remoued from y<sup>e</sup> summitte of his Epicycle. Marry this must be found out & knowē, per vtri- usq; Argumentū æquatū, which Argument will soon euidently declare, & certainly demonstrate the same. Wherefore to omittle notwithstanding for breuities sake, Minuta differentiarū cū partibus proportionalibus, and so forth, so much as they make no sensible difference, I will directly & compendiously, by Arithmetical, & Astronomical supputation, set down the true Argument of ech of them, as I haue purposely calculated the same for that very time: and briefly collected them in the two short Notes, or tables following.

		S.	G.	M.	ii.	iii.	iiii.
Argumen- tū æquatū Saturni.	Medius motus h. ex	11	6	42	8	58	28
	quo subtraho						
	Augem, & profiliat	8	1	8	39	50	36
	Centrum æquatū.	3	5	33	29	7	52
	Medius motus O, ex	9	1	3	9	16	8
	quo subtraho						
	Medium motum h.	11	6	42	8	58	28
h	& profiliat						
	Argumentū mediū h.	10	29	21	10	18	40
	Cui addo Centrum,	3	5	33	29	7	52
	Quæ invicem addita	2	4	54	39	26	32
	efficiunt Argumen- tum æquatū h.						

		S.	G.	M.	ii.	iii.	iiii.
Argumen- tū æquatū Iouis.	Medius motus ♃. ex	11	16	10	46	20	52
	quo subtraho						
	Augem, & profiliat	5	8	41	43	8	43
	Centrum æquatū.	6	7	29	3	19	9
	Medius motus O, ex	9	1	3	9	16	8
	quo subtraho						
	Medium motum ♃.	11	16	10	46	20	52
♃	& profiliat						
	Argumentū mediū ♃.	10	21	13	45	37	0
	Cui addo Centrum,	6	7	29	3	19	9
	Quæ invicem addita	4	28	42	48	49	9
	efficiunt Argumen- tum æquatū ♃.						

Supplement.

By which calculation I gather first, that Saturne is descending in his Eccentrike, or Deferent; because his Centrum æquatum is, ab vno gradu in sex signa; and that Iupiter on the other side is Ascending in his Eccentrike or Deferent, because his Centrum æquatum, is aboue six signes. But forso-much as Argumentum æquatum Saturni is higher 0. grade, 0. minut, then Argumentum æquatum Iouis, (for when the Argumentum æquatum of a planet is 0. G. 0. M. he is, in summitate Epicicli) I take Saturne to be higher the summitie of his Circle, & consequently to be elevated above Iupiter, secundum Augē, by reason of his proximity to his Aux. Which elevation, according to the ancient principles of Judiciary Astrology, premonstrateth the violent depression, & grievous oppression of the Ecclesiastical Iouials by the force of temporal potentats: yea & that some of them shall not only be afflicted & tormented, but also cruellie executed, and utterly extinguished by their might. For Saturne elevated above Iupiter, in domo mortis, called ἐπιμαρτυρία or threat-eth vnto the not only much feare and dread, with the losse of such goods as their predecessors enjoyed before them, but also extreme persecution & execution by death. Warry in respect of circumstances, and certaine credible iudicials, I suppose that y Iouials shal in the



## *An Astrologicall*

end haue the better day, and triumph ouer the  
Saturnines, worthily by the iudgement of  
the learned. But I define nothing morallie,  
being only to suruey the naturall causes and  
signes of naturall effects. Now forsomuch as  
some Astrologians obseruing and regarding  
only the latitudes of the Planets at the time  
of their Coniunction, make him to be eleua-  
ted aboue the ether, whose latitude is eyther  
more Ascendent in Septentrionem, or lesse  
Descendent versus Meridiem, (as namelie  
Ioannes Ganiuerus, who in his booke inti-  
tuled, Amicus Medicorum, the first chapter,  
and third Difference, making mention of the  
great Coniunction of Saturne and Iupiter  
in the 13. grade of Scorpius, which hapned,  
Anno, 1425. affirmeth that Saturne was  
then eleuated aboue Iupiter) Why? because,  
as he there alledgeth, Maior fuit illius lati-  
tudo versus Septentrionē, therby gathering  
and concluding, that much vnwonted trouble  
and sorowe should follow to the cleargie, and  
so forth. Now I say, for the discussing of that  
interpretation, I will heere in like maner set  
downe the latitudes of the Planets from the  
Ecliptike line towards the Poles of the Zo-  
diacque at the time of this Coniunction,  
that it may therby likewise appeare, whether  
Saturne be then also eleuated aboue Iupiter  
acceding to his latitude.

Grad.

# Supplement.

Grad. Minut.

{ Saturne	1.	20.	Merid. Descend.
{ Iupiter	0.	54.	Merid. Descend.
{ Mars	1.	23.	Septent. Descen.
{ Venus	0.	22.	Septent. Ascend.
{ Mercurie	2.	29.	Merid. Ascend.
{ Luna	0.	46.	Merid. Descend.

Saturne therfoze is descending from the Eclyptike line towards the Antartike pole of the Zodiake 1. grade, 20. Min. wheras Iupiter is descending from the Eclyptike line towards the Antartike pole of the Zodiake, 0. grade, 54. Min. Wherefoze Iupiter on the other side is eleuated aboue Saturne, secundum latitudinem, bicause his latitude is lesser than Saturns is. For as when they are both Septentrional Ascendent, he is exalted aboue the other, whose latitude is greatest towards the North, (as Ioannes Saxonius testifieth in the end of his Commentary vpon the fourth difference of Alcabitias his Isagogae, ad Magisterium Iudiciorum Astro- rum) so on the contrary part, when they are both Meridional Descendent (as now they are) he must needs be eleuated aboue the other, whose latitude is lesser towards y south. So that according to this kind of eleuation, secundum Latitudinem, the ecclesiasticall or spirituall power should flourish and increase more and more, and their estate become more

C 3

prosperous

## *An Astrological*

prosperous and fortunate, which is cleane contrarie vnto the Astrological iudgement before gathered, and drawn from the eleuation of Saturne aboue Iupiter, secundum Augem. Here therfore now lieth the point of the doubt, whether the eleuation of one Planet aboue another, according to his Aux, or according to his latitude, be most effectuall. For the true conclusion, and determination of the premisses, must be drawn from hence. A matter of no small difficultie to decide. For mine owne part, touching the credit of Ioannes Ganiuetus, although I should liberally graunt that he was, in sacra Theologia, & in ipsa Astrologia suo xuo facile princeps, & ob eandem Astrologiam ab omnibus ferè Christianitatis, & Regibus, & Principibus, nec non ab ipso Pontifice Maximo, haud paruis annuis stipendijs donatus; (as Gondisaluus Toledo, serenissimæ Francorum Reginae Medicus, Lugdunensisq; pro Rege electus, commendeth him to his senne Antonius Toledo) yet am I rather to subscribe vnto the soueraigne iudgement and authoritie of Ptolomey in these Astrological points, especiallie nowe in this, for two or three notable considerations, and amongst the rest, because some other probable Arguments, which may Astrologically be gathered from the Figure erected for the time of this



this Coniunction, seeme also to verifie the same. For Mars, Lord of the ninth house, called ab adiuncto, 9<sup>os</sup>, placed in Domo cadenti ab Angulo Medij Cæli, to wit, in the 12. house, tearmed, Cacodæmon, a significatione tristium euentuum (est enim Domus, seu locus tristitiæ, ærumnarum, mæroris, laborum, paupertatis, carceris, occultorum inimicorum, impostorum, meretricum, & such like) signifieth the imprisonment of some great Ecclesiasticall personage, of the nature of Mars, or Mercurie, but because the royall Planet Sol, resident in Corde Cæli, siue Regali Cuspide, called *μεσσηνια* is separated from Mars by a quartil radiation, it seemeth that there shoulde some mercy be fauourable pretended, but not effectually performed. For Mercurie, Lord of the Horoscope the house of life, and also of the second house the house of substance, beeing withall unfortunately seated, in Domo cadenti ab Angulo, to witte, in the ninth house (for he is there peregrine, and deuoyde of all his essentiall dignities) both argue not onely the vtter losse of his goods and substance, but the depriuation of his life too, which is also more manifestly signified by the Quartil of Mercury with the Dragons head, in

violent signes, namely in Capricorne, and Aries, nam hoc etiam capitis panam minatur. Wherefore great debate and much dissention is like to arise touching matters of Ecclesiasticall gouernement, and religious controuerfies: whereby many shall be forcibly dispossessed: some vtterly vndone; not a fewe vnmmercifully slayne and murdered: specially in those Regions and Cities, which are vnder the regimēt of the third Quadrangle. Wherewithall I am to obserue, that Mars is in Leone, and that the citie Mora is subiect to the gouernment of this signe, considering that it was Ascendent in the East angle at the laying of the first stone towards the foundation thereof, as is generallie auouched, and sufficiently confirmed by the best Astrologers. *Ergo, Nunc caueat sibi Mora, vel saltem alij ab ea caueant, nè hæc mora illis tandem trahat periculum.*

Moreover, Sol is in Tauro, the night house of Venus, Venus is Lady of the tenth Cuspis, & sojourning in the 10. house, but placed in the 11. signe, namely in Geminis, the house of Mercury, there accompanied with the Dragons tayle: Mercury him selfe is unfortunately appointed in the ninth house in Ariete, and Mars Lord of Mercuries Mansion place is afflicted in the 12. house in Leone, as is aforesaid. All which circumstances be-  
ing

ing equally wayed, and diligently considered, this conclusion I suppose may probably be inferred: that the effects of Saturns elevation about Iupiter, secundū augem, are like to be more effectuell at this instant, then the effects of Iupiters elevation about Saturne, secundum latitudinem. Vincunt enim semper plura testimonia, siue boni venturi, siue mali illa fuerint, in prædictionibus Astrologicis. The Iugemēt needeth no mans countenance to geue it auctority.

Wherefore if I may freely vtter, that which I Astrologically conceiue, I imagine that some prophane helhound, some fierce and cruell Antichrist, some outragious and irreligious Mahomet, some Turkish Martiall Tyrant shall arise, who wil play the second Athila, or Totilas, by scourging the zealous people of God, who wil furiously assault the holy citie of Ierusalem, who wil violently oppresse and horribly torment the Inhabitaunts of that blessed Cittie. And shal not then Iniquitie haue the vpper hande? Shall not then the abomination of desolation stande in the sacred place? Shall not then sorowes by sensible Addition and Multiplication, amount to huge summes. But he that keepeth Israel, shal neither slumber nor sleepe: Neither doubt I, but the almightie and almerciful Adonay, through his infinite power, and exceeding  
god-



goodnes, wil cōfound this mischieuous Hel-  
hound, in his diuelish Imaginations, and vt-  
terly destroy him in his spiritish attempts, and  
hellish practises, to his owne finall ouerthrow  
and confusion: and to the singular comfort,  
and vspeakable consolation of true Christi-  
ans, the only elect children and heires of God.  
Warry first persecution is like greuously to  
assault and invade many Nations, and king-  
domes, before this generall peace and quyet-  
nesse may be hoped, or looked for. Wherefore  
if haply such troubles and tribulations hap-  
pen in our dayes, (as no doubt by all Astro-  
logical and propheticall predictions they wil)  
let vs patiently possesse our soules and bodies,  
and euen in the midst of them; lifte vp our  
eyes, and handes, and hearts to heauen, the  
only sanctuary and Castle of our succour, for  
euen then is our redemption nigh at hand; e-  
uen then is the time that the Lord shal deliuer  
Israel out of all her afflictions; euen then shal  
we enioy perfect felicitie: and who so endureth  
to the end, the same shalbe blessed without  
end. Finally, a great new Monarchie is like  
to be establisshed, and shal not the true Gospe  
of the kingdome be vniuersally preached tho-  
rowout al the world, for a witnes vnto al na-  
tions? Shall not al people vnder heauen be go-  
uerned according to the right meaning of tha  
ancient prophetic, Vnus pastor, vnum oue-  
lc

## Supplement.

le; About the necessarie, or contingent verities  
whereof, much here might be added, but I ha-  
sten to go forward with the rest, beginning  
where my brother Richard left, & for supplye  
of his wants, adding those iudgements, which  
I haue collected since the 2. edition of his A-  
strological discourse, which could not be so  
exactly & perfectly finished by himselfe, as o-  
therwise it might haue been, by reason of cer-  
taine other impediments, which even in the  
midst of that treatise, forcibly called him from  
those Mathematical and Philosophical stu-  
dies. It remaineth therfore, to note, that Sa-  
turne Lord of y<sup>e</sup> 6. house, in Greek,  $\kappa\alpha\iota\eta\ \tau\upsilon\chi\eta$   
so called, quod tristitia & aduersa portendat,  
(est enim domus ægritudinum, & vitiorum  
corporis) p<sup>r</sup>emōstrateth the dangerous, and  
griuous assaults of many Saturnine & Me-  
lancholike diseases; who because in mans bo-  
dy he ruleth and gouerneth the right eare, the  
stomack, the spleene, the bladder, the bones, and  
teeth: he p<sup>r</sup>esignifieth many cold diseases p<sup>r</sup>o-  
ceeding of y<sup>e</sup> defluxiō of humors to those parts:  
as namely the flux, y<sup>e</sup> droply, y<sup>e</sup> ptisick, the col-  
lick, y<sup>e</sup> stone in the raines & bladder, y<sup>e</sup> vehemēt  
gnauling, or pain of the belly, ingēdred in the  
smal guts, called Ilia, y<sup>e</sup> palsy, y<sup>e</sup> gout in y<sup>e</sup> feet, y<sup>e</sup>  
raker, y<sup>e</sup> black iauces, stiches in y<sup>e</sup> sides like plu-  
ries, black morphew, quartane agues; as al-  
so cōtinual ache in y<sup>e</sup> ioints, pernicious catars,  
coughs, reumes, pooles, hoarsenesse, wheles, &

blisters, ringwormes, running with drie  
scabbes, and ychings, byles, & vlcérations,  
passions of the splene, the leaerie proces-  
ding of melancholy exceedingly, adust,  
called comonly Elephantiasis, beside some  
shewde, and soze paines in the legs & feete:  
together with some other mortal & perempto-  
rie diseases, proceeding partly of corrupt blud,  
ryot, drunkennes, and surfet, partly of super-  
fluous, rotten, and putrified humors, so long  
continuing and induring, that they ingender  
Hecticke feuers, and consumptions. For Sa-  
turne, Dominus domus Infirmorum,  
resident in domo mortis, doth plainly and  
manifestly shew the violence of some vn-  
curable and deadly sicknesses, which shall  
greuously afflict, and vehemently oppresse  
many even vnto death. Wherefore I would  
wish those, that feele themselves diseased, if so  
be they desire to be restored againe to their  
wonted health, to seeke in due tyme for helpe  
and remedie at the hands of the learned and  
expert Phisition, before the infirmities be fully  
growen, and thoroughly rooted. It is too late  
they say, to spare when all is spent and consu-  
med, too late to shut the cage, when the byrde  
is flowne out, too late to bar the stable doore,  
whē the Steede is stollen away: And is it not  
to too late to require remedie for a disease  
already confirmed? What learned Chirurgi-  
an



## Supplement.

an will take in hand to cure a mortal and incurable vicer? or what wise Physician will undertake to restore that Patient to health, which is depriued of his senses, speech, respiration, and mouing, through the violence and impotunitie of the strong and vehement Apoplexy? which cannot possible be resisted, as Hippocrates witnesseth in the 42. Aphorisme of his second booke. Also the Leapzy, called Elephantiasis, if it be established and confirmed, is by nature, an inmedicable, and deadly disease, which notwithstanding, if it be looked to in time, may be cured by Phlebotomy, annuare purgations, or the like meanes, as Galen himselfe affirmeth in his first Commentary vpon the 47. Aphorisme of Hipocrates, where he reporteth, that he had cured, inchoatam Elephantiasin, by those remedies. Now therfore let euery discrete Patient remember the common saying out of the witty Lattin Poet: Principijs obsta. Stoppe the beginnings: together with that also which followeth,

Serò medicina paratur.

Cum mala per longas inualuere moras.

To which effect the vulgar Hexameter, prouerbiially vled, might likewise be fitly applyed:

Maximus è minima scintilla nascitur  
ignis.

## *An Astrological*

And yet I graunt the Physitian may euen in this extremity geue the patient good counsell, he may with him wel, and so forth, and peraduenture ease the importunity of his malady some litle deale: Sed hoc aliquid, pæne nihil est, & the verses are famously known.

*Utile non est,*

*Consiliū post facta dari, quod oportuit ante;*

*Consilium post facta, Imber post tempora frugū.*

Wherefore if possibly it may be, the first heure of the disease approaching, is diligently to be observed, and truly signified vnto the Physitian, as Hermes Trismegistus aduiseeth in his Iathromathematica: that a figure for that time being erected, and the Position or constitution of the heauens not sleightly, but thoroughly considered, the cunning Physitian may therby iudicially gather, whether the disease be curable and suppliable by medicine, or whether y patient be destitute of hope, & past recovery. But they y desire to know more concerning this point, may haue recourse to the said Iatromathematica, translated not long since into our english tongue, by my self, at the request of M. Charles P. a very speciall friend of mine. Which translation, I haue here also purposely annexed at the end of this small Treatise, for the generall benefit, and commo- ditie of those, which are desirous thereof, that they may with so much the more ease, and les labour, attaine to some reasonable knowledge

of those most necessarie secretes, which Her-  
mes Egyptius, the first and most ancient  
Astrologer, that hath committed any thinge  
to writing, (who lived before the incarnation  
of our Saviour, 1488. yeares,) lefte behinde  
him for the perpetuall good, and vse of al such,  
as were to succeade him in the heavenly prac-  
tise of Astrologie, and phisicall philosophy.  
But reseruing mine opinion of this famous  
Mercury, and his profound works, to some  
other time, I am to returne againe to that A-  
strologically iudgement before drawn from  
the Lordly dominion of cruell Saturne ouer  
the 6. house, and his situation in the 8. place  
from the Horoscope. Where I further-  
more obserue, that this infortunate Constella-  
tion, doth not onely presigne and prognostic-  
ate many contagious, and peremptory inir-  
mities amongst men, (as is alreadye accor-  
ding to the rules of Arte probably declared)  
but also a great destruction, and mortalitye a-  
mongst all kind of small beastes, and cattell:  
as Dorotheus one of the 9. Iudges, doth in  
the verie like case conclude. But forasmuch  
as the two great Lumynaries, are amongst  
the rest of the planets, the principal and most  
effectuall workers in al naturall & terrestriall  
bodies, tam animatis, q̄ inanimatis, as Pto-  
my proueth more at large in the 1. booke,  
and 2. chap. of his *Quadripartite construction.*

by



by whose influence specially; fit incrementū & destructio omnis Individui Animalis, as Haly also very well commenteth vpon this 86. Aphorisme of Ptolomyes Centiloquia: Sol est origo virtutis vitalis, quæ est Cordis: Luna est origo virtutis naturalis, quæ est Epatis: particularly in private natiuities considered, but generally in all publike, and not onely Astrological predictions, but also Physicall and Philosophicall discourses, maintained and obserued: we are necessarily constrained at all times to haue especiall respect vnto their motions, but cheefly to the course and motion of the Moone, who as the aunient Astrologers affirme, is: *Delatrix omnium impressionum & influentiarum aliorum planetarum, quæ per globum ipsius ad nos vltimò decedunt.* Wherefore I will here also discipher their seuerall inclinations, and effectes: with the proper and naturall significations of each of them, according to their situation, and constitution in the celestiall figure, at the time of this great Coniunction: but so that I will auoyd to repeat any iudgement already set downe by my brother in his Astrological discourse. The vertues and debilities of the princely Planets, Sol, and Luna, are at the beginning of this Treatise, set downe by way of partition: Wherefore (to cut off all such Tautologies) I

not be so tedious, or forgetfull of all good Me-  
thode; as to rehearse the same againe in this  
place. But forasmuch as their debilities are  
mo in number the their dignities, I am by the  
way to conclude (as I did before) that they are  
very vnfortunatly appointed in the present  
scheme: and consequently; that many mis-  
chiefes, with much vnwonted sorrow, are pre-  
saged therby. Herry this amongst the rest,  
is specially worthy the noting, that the Sun is  
then within 3. degrees, 50. minutes of the  
most violent and most mortal fixed star in the  
whole firmament, amongst 1022. called co-  
monly, Gorgonium; siue caput Medusæ;  
barbarously of the Arabians, Caput Algol;  
whose Longitude is in the 20. grade, 38. mi.  
of Taurus; Latitude from the Ecliptike line.  
23. grades, 0. min. A starre of the second mag-  
nitude, that is, 90. times so big as the earth: of  
the nature of Saturne and Iupiter, but of  
Complexion somewhat temperate being  
Septentrional. Which Starre, considering  
it is so nigh the Cuspis of Cæli Culmen,  
the Sunne being then also therein situated, but  
peregrine; and almost conioyned therewith;  
it should by all Astrologicall Iudicials seem,  
that some suddayn mischiese; and violent op-  
pression, is prognosticated and portended to  
some great personage, or mighty magistrate,  
placed in high seate; and supreme autozity:

as by the sequelle is most like to appeare,  
where it shall happen.

Luna is likewise in the prefixed figure extraordinarily afflicted, and oppressed by the presence and company of another most cruell and mischievous fixed star, called of the Grecians *ἀντάρης*, barbarously, *Cor Scorpij*, whose Longitude is in the 3. grade, 40. minute of Sagittary, Latitude 4. degrees, 0. minute. A starre of the second Magnitude also, but of the nature of Mars, with a little spice of Jupiter; *Complexionis magis humectantis, quam Comburentis, quia Meridionalis.* Which Coniunction, signifieth as I conjecture, the furious audacity, and outrageous impudency of those which shall seditiously arise, and priuily conspire against their Magistrates, presaged by the late opposition of Luna with Venus, Ladie of the tenth house, who is also conioyned with a violent Martial fixed star, of  $\gamma$  first hono<sup>r</sup> of Magnitude,  $\gamma$  is, 107. times so big as  $\gamma$  earth, called of the Grecians, *Δευπαδίας*: of the Romaines, *Pallidicium*: of the Arabians, *Aldebaram*, and most commonly of our late Astrologers, *Oculus Tauri Australis*, siue sinister: But because my brother Richard in his discourse hath more at large described the same opposition of Venus, and Luna, according to their celestiall situation at that time, purposing not, as I said, to reite-



reiterate any thing heare; that is there sufficiently exprested, I wil go forward with y<sup>e</sup> rest, remitting the studious reader to y<sup>e</sup> page in his booke: but not omitting to cōsider this by the way, y<sup>e</sup> the effects & operations of the great Coniunction, are like to be the more fearful & terrible, by reason of this unfortunate constitution of the Sun and Moone at that instant.

Item, Iupiter, Lord of the West Angle, placed in the 8. house from the Ascendent, & there unfortunately afflicted by the present Coniunction of frowning Saturne, who is gouernor of y<sup>e</sup> 5. house  $\alpha\gamma\alpha\theta\eta\ \tau\upsilon\chi\eta$  signifieth extreame sorrow, with much perrill & danger vnto women labouring with child: or els, that many women shal take great care, and be sore grieved for their children, because they ar not. The same constellation threatneth likewise, much shrewde dissention and hatred betwixt man and wife. Moreover, Mars, Lord of Imū Celi, placed in domo 12. wil help to increase the trouble and anguish of parentes for their childrens causes, afoze mentioned.

Item, Venus; Domina domus domini; being there also residēt, but situated in the 11. signe, accompanied w<sup>th</sup> *Catabibazon*, in casu suo; id est; in oppositione exaltationis sue: signifieth exceeding much quarrelling, strife and contention touching matters of the 10. house, in some countrey subiect to the gouernment of

the signe Gemini: A signe of the partition of  
the thyr2d Quadrangle.

Also, Venus, Domina domus Fratrum,  
Sororum, Consanguineorum &c. being ap-  
pointed as is befoze rehearsed, both further-  
more prognosticate very much false dissimu-  
lation, and tretcherie euen amongst b2ethzen  
and kinsfolke, who shall hinder, indamage,  
& hurt one another by some cusing menes,  
and by diuers unfaithfull, wily, and deceitfull  
dealings. One notable token amongst many  
other of the worlds small continuance, as by  
the holy Scripture might easily be proued.

Item, Mercury peregrine in the nienth  
house, there placed in Ariete, fozetelleth, as I  
suppose, the coming of certaine strange Am-  
ballado2s, into this Realme of England, a-  
bout some matters touching Religion, for  
this Iland is subiect to the dominion, and  
regiment of that signe. Whereunto I adde,  
that Mercury, Lord of the second house, un-  
luckely seated in the ninth house, portendeth  
much los of goods to traualiers, messengers,  
merchants, and generally to all Mercuristes,  
as well on the land by theues, and robbers,  
as on the seas, by shipwracks and Pyrates.  
Which is also moze plainly presignified by  
the opposition of Pars Fortunæ to the seconde  
house, in the Cuspis of the eight house, which  
opposition seemeth to threaten, not onely  
losse

losse of substance, but of life too. And therfore the foresaide persons are to provide for themselves accordingly.

Hitherto I have orderly by Astrologicall Analysis, proceeded in disciphering the state of the heauens, at the time of the foresaid notable Coniunction, by interlacing those judgements, which being by him pretermitted, I have since the second Impression of my others booke, gathered out of as good, and authenticall Docters, as any we haue. Now, that nothing may seeme to be wanting in this present Tractate, being ioyned to his former Discourse, which might Astrologically be obserued touching the same great Coniunction: I thinke it not only not inconuenient, but also requisite to note briefly some Judicials, concerning the dearth and plentie of those Astrologicall partes mentioned at the beginning of this Treatise: which partes although commonly they are onely considered of the best Astrologers, ether generally at the Sunnes entrance into the point Equinoctial Vernal, for the whole yeere immediately following, if a fixed signe, (as either Taurus, Leo, Scorpius, Aquarius) be then Ascendent in the East angle, or els particularly at the beginning of every Astronomical Revolution, for the quarter next ensuing, yet notwithstanding, so much as the virtuell influence of any



great Coniunction of the superioꝝ Planets,  
is moze notable, yea and moze forcible too,  
then the influence of the Sunnes circular re-  
turne, to that indivisible point of the Zodiack  
from which he first digressed, as some of the  
most approued Astrologers affyꝛme. I sup-  
pose, that as great and as certaine a testimo-  
ny, either of dearth, or of plentifulnesse ensu-  
ing, may Astrologically be drawen from the  
situation and constitution of the Planets in  
the celestially scheme, at the time of this rare  
and strange Coniunction, as otherwise from  
the position of the superioꝝ bodies in the hea-  
uenly figure at the Sunnes annuall recourse,  
A puncto ad punctum signiferi. For as this  
famous and memorable meeting of the two  
supreme and most mighty Planets in the last  
face of Pisces, hapneth very seldome, to wit,  
but once in the space and continuance of 800.  
yeares, so when it chaunceth, it commonly  
causeth some sudden changes, and violent al-  
terations, either by meanes of sedition and  
warres, or consequently by famine and penu-  
rie, proceeding of the barrennesse and sterility  
of the earth, therby presaged & prognosticated  
which my brother Richard hath already in  
my opinion sufficiently confirmed in his Dis-  
course. Wherefore, I will here now compen-  
diouly, but distinctly, set downe the significa-  
tions of those parts, drawen partly from the  
signe

signes wherein they are placed, but especially  
 from the Lords of the signes, those I meane,  
 that haue most essential dignities in y<sup>e</sup> same,  
 concluding according to their situation & con-  
 stitution in the prescribed figure, siue in Angu-  
 lo, siue succedenti illi fuerint, seu cadenti  
 Domo. Withall, regarding their severall as-  
 pectes, and mutuall radiations, as also whe-  
 ther Dominus domus be come ad locum  
 Descensionis suæ, and so forth. But I ima-  
 gine it shal suffice for the present, to declare  
 the bare iudgements only, that is, the effectes  
 signified, by noting in a word, which partes  
 shalbe Cari precii, which medii, or indiffe-  
 rentis precii, and finally, which humilis, or  
 vilis precii. The causes and reasons of euery  
 Iudiciall, euery one that is but meanly tra-  
 uailed in the Principles of Astrologie, may  
 of him selfe soone gather, and easily discerne:  
 neither do I loue to be verbally tedious, whe-  
 fewe wordes may as well, or rather better  
 serue the turne. Frustra enim longius fit per  
 plura, quod breuius fieri potuit per pa-  
 ciora. Wherefore to proceede roundly to the  
 expected Distinction, the foresayd partes,

Concerning the  
dearth or  
cheap-  
nesse  
thereof,  
are by  
my Astro-  
logically  
iudges  
mentes  
like to  
be either

Of a high, or  
deare price,  
as namely  
these.

Of an indis-  
ferent and  
more reason-  
able price.  
as

Of a lowe  
price, or good  
cheape, as

Pars oliuarum: whereof Thales Mi-  
lesius toke so notable aduan-  
tage, for the enrichment of him-  
selfe.

Pars hordei:

Pars ciborum amarorum.

Pars ciborum saporis apij, & herba-  
rum eiusmodi saporem habentium

Pars salis.

Pars Medicaminum falsorum.

Pars medicaminum acrium.

Pars sisami.

Pars nucum.

Pars lentis.

Pars Ris.

Pars Nucum.

Pars Melonum.

Pars tritici.

Pars Ciceris.

Pars sacchari.

Pars Mellis.

Pars ciborum dulcium.

Pars croci.

Pars medicaminum venenatorum.

Pars Bombicis.

Pars Milij.

Pars fabarum.

Pars Vuarum.

Pars dactylorum.

Pars Cæparum.

Pars ciborum acrium.

Every one that vnderstandeth any Latine  
may sufficiently play the Interpreter.



Which short partition may generally suffice for a competent knowledge of the forenamed parts, vntill they shall be more diligently considered, and more particularly discussed by me, in euery seuerall yeere, as vpon semblable occasion, I shall then more speciallie obserue the same at the Sunnes annuall recourse into the first Second of Aries. I haue here summarily inserted this little, as a briefe testimonie eyther of dearth or plentifulnesse ensuing, drawn onely, as I said, from the situation of the Planets, at the time whereof I now speake, but in my yeerely Almanacke I purpose, by Gods good leaue, more exactly, and so farre as I may possibly attaine therevnto, more perfectly to examine the same according to the infallible Rules of this Arte, at the seuerall revolutions of euery seuerall yeere, so continuing till the effects and operations of this Coniunction shall fully be accomplished and ended.

Nowe touching the Constitution of the ayre, whereof I haue as yet added nothing, so muche as this famous Coniunction happeneth in Pisces, a signe of the partition of the watery Trigonisme, I conceiue thereby, that great store and abundance of rayne shall ensue, which will cause many huge inundations, and overflowings in sundry places, and that many fierce and boysterous winds

D S

Winds shall eftsoones breake forth, the rather  
also, because both Saturne and Iupiter are  
then likewise orientall from the Sunne. Nam  
Phænon orientalis est frigida complexio-  
nis, & humida item *Phaëton*: wherefore  
much troublous and tempestuous weather  
is like to be looked for, which is like so long  
to continue, how long the one shall be with  
in the Semidiameter of the other, that is,  
within nine degrees of the other, for the gene-  
rall Semidiameter of eche of them is 4. de-  
grees, 30. minutes, so that concerning the  
disposition of the Ayre, the watery effects of  
their meeting began the 5. day of February  
last past, this present yeere 1583. and shall  
endure untill the 14. day of February next  
ensuing, Anno 1584.

Immediately after the terme or end of these  
effects, Mercury shall receiue both Saturne  
and Iupiter: and be corporally coniointed  
with them, first with Saturne, then with  
Iupiter: which portendeth smal good to some of  
the clergie: for Mercury beeing at the time of  
this Coniunction unfortunately seated in  
the 9. house, and nowe in Coniunction with  
Saturne and Iupiter, signifieth the losse of  
their accustomed tithes, yea and the displea-  
sure of some noble personages, or great ma-  
gistrates, through whose procurement they  
are like to be shrewdly hindered and enda-  
maged.



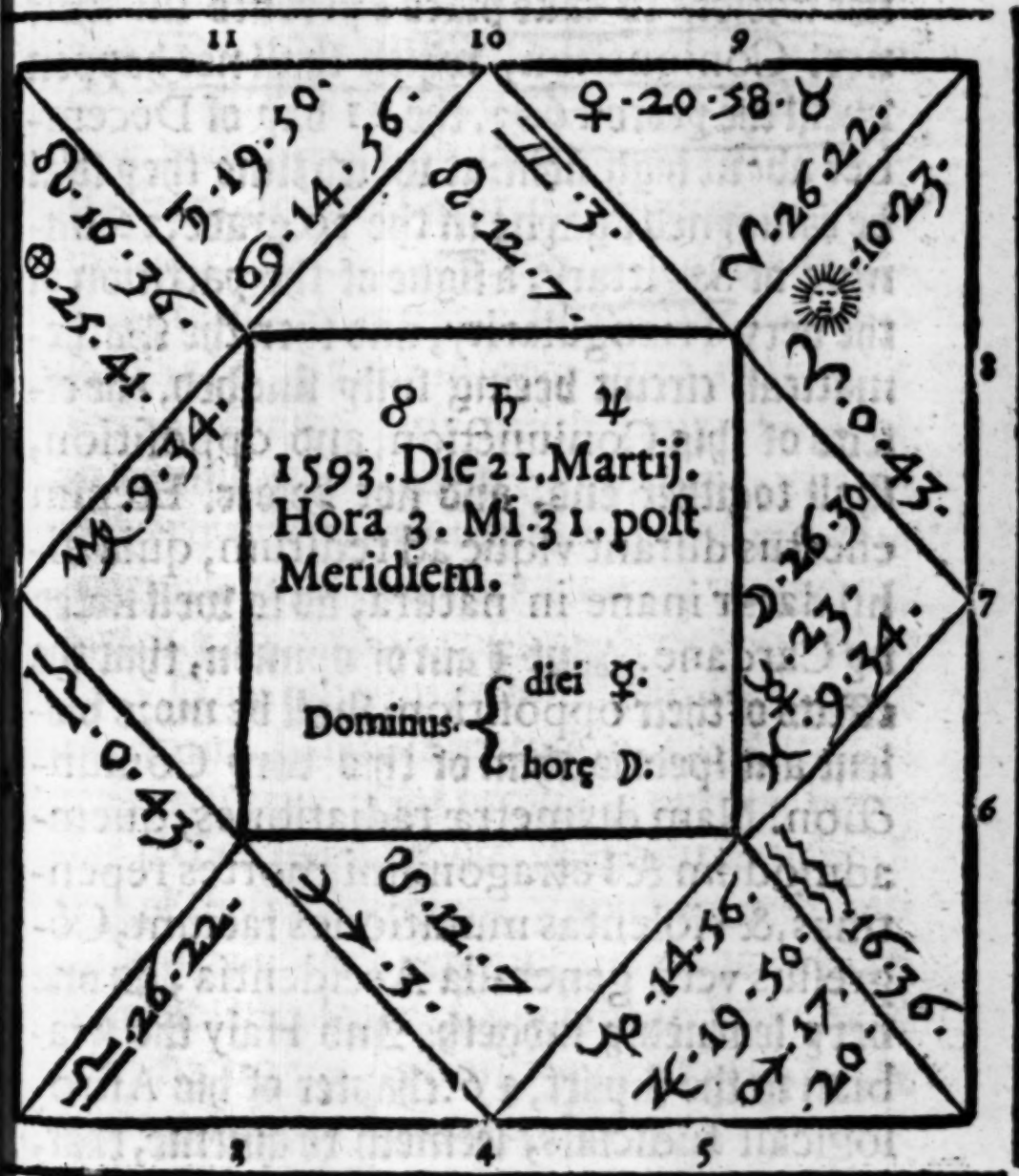


**annes Stadius, in his Ephemerides; shall  
fall out iust, Anno Domini 1593. the 21.  
day of March, about 30. Minuts after three  
of the clocke in the after noone. Saturne bee-  
ing then placed in Cancer, and Iupiter in  
Capricorne, the one in the 11. house, the o-  
ther in the 5. house, as appeareth by the Fi-  
gure, which I haue here calculated for the  
very time of their Opposition, at which  
time the distance from the one to the other  
shall be 180. Degrees.**

**The**

*The Cælestiall scheme, calculated for  
the future opposition of Saturne and  
Iupiter.*

Latitude 51.34, Longitude 19.52.



**So that**

So that the perillous effects of this grand  
Coniunction shall continue and still increase  
on, untill the accomplishment almost of ten  
whole yeeres hereafter ensuing, which then  
surceasing, the operations of their opposi-  
tion shall begin to worke, beeing in like ma-  
ner forcibly to take place & perdure till their  
next Coniunction, which shall not happen  
untill the yeere 1603. the 21 day of Decem-  
ber about high noon: at which time they shal  
be conioyned agayne in the 10. grade, 26. mi-  
nute of Sagittary, a signe of the partition of  
the fiery Triangularity, and then the Mathe-  
maticall circuit beeing fully finished, the ef-  
fects of this Coniunction, and opposition,  
shall together end, and not before. Etenim  
effectus durant vsque ad reditum, quia ni-  
hil datur inane in natura, as is well noted  
by Cardane. But I am of opinion, that the  
effects of their opposition, shall be more vio-  
lent and speedie, than of this very Coniun-  
ction. Nam diametræ radiationes, quem-  
admodum & Tetragonismi, mortes repen-  
tinas, & violentas mutationes faciunt, Cō-  
gressus verò generalia Accidentia, as one  
very learnedly iudgeth. And Haly the Ara-  
bian in the 8. part, & 6. chapter of his Astro-  
logicall Iudicials, seemeth to affirme, that,  
Diametralis cōfiguratio, est fortior & ma-  
ioris vigoris, quàm vllus alius aspectus; in  
wziting



writing thus: Scito quod oppositio Saturni  
& Martis est deterior eorum Coniunctio-  
ne, & deteriores, ac maligniores signifi-  
cationes demonstrat. Beside these, Guido  
Bonatus in the 13. chapter of his seconde  
Treatise, confirmeth the very same, where  
he determineth flatly, that Oppositio est a-  
spectus vltimatæ inimicitia, vltimatæ ma-  
licia, & vltimatæ discordia; his reason is,  
Quia trahitur à Saturno, & à Luminari-  
bus; nam domus Saturni aspiciunt domos  
Luminarium ab oppositione: ideoque di-  
citur iste aspectus perfectæ inimicitia, quo-  
niam Saturnus est infortunium maius, &  
fortior cæteris alijs infortunijs. But as  
concerning this present opposition, it see-  
meth extraordinarily malicious, and extrem-  
ly pernicious, in that they are most unhappily  
affected, & afflicted, in casibus, & detrimentis  
suis: Quæ quidem constellatio Religioni  
maximum periculum minatur. A iudge-  
ment cuer true. But because I purpose here-  
after, if God spare me life, to discourse moze at  
large of these particulars, I wil here only add  
this one resolute & peremptory iudgement of  
the great Astrologer, Cyprian de Bohemia;  
Coniunctiones, oppositiones, vel eclipses,  
in Virg. & Capr. quod in his signis Iupiter  
religionis Iudex magnopere debilitetur,  
mutationes in religione, sacroque ordine  
denun-

denunciant. Wherefore I will now returne  
again to the present Coniunction, from  
which I haue a little digressed. The conti-  
nuance of whose effects beeing expresse de-  
clared, it followeth, that we likewise expressely  
determine, de subiectis locis, in what Coun-  
tries and Cities they shall especially worke,  
and most effectually shewe them selues. For  
Ptolomey saith, Vnusquisque locus habet  
suum signum & Planetam proprium. And  
that in respect of some other Astrologicall cir-  
cumstances is the reason, as Ganiuetus af-  
firmeth, that the plague, or any other noy-  
some and notozious calamitie happeneth in  
some one particuler towne or citie, rather  
then in another, they beeing both situated in  
one and the selfe same Region. Wherefore  
concerning the present Coniunction, I sup-  
pose that those Realmes and Cities shall chie-  
fly be vexed and afflicted with the euill influ-  
ence thereof, which are vnder the partition  
of the third Quadrangle, that is, vnder these  
foure signes, Gemini, Virgo, Sagittary,  
Pisces. Vnto which signes such Regions and  
Cities are subiect, as are particularly allotted  
to eche of them, and here severally described  
as followeth.

Vnder

II ♊  
Gemini,  
whose go-  
vernment  
extendeth,  
to

Regions,

Hircania, Armenia, Mar-  
tiana, Cyrene, Marmari-  
ca, the lower Egypt, Sar-  
dinia, a part of Lombardy,  
Flanders, Brabant, Wit-  
temberge, England.

Cities,

Corduba, Cesena, Viter-  
bium, Versels, Louaine,  
Bryges, Magutia, Hafford,  
Kitzingium, Rhegiu, Tur-  
num, Bamberga, Norim-  
berge, Villacum, London.

Under  
the 3.  
Quadrant  
are con-  
tained  
the fore-  
said  
signes.

III ♍  
Virgo,  
which  
hath in  
subjec-  
tion

Regions.

Mesopotamia, Babylon,  
Assyria, Achaia, Grece,  
Crete, Croatia, Carinthia,  
Athesina, the dukedome  
of Athens, a part of Gallia  
Comata, a part of Rhene,  
the lower Sylefia.

Cities.

Ierusalé, Corinth, Rhodes  
Papia, Signia, Brundusiu,  
Aretium, Nouaria, Tolose,  
Lyons, Paris, Basill, Heil-  
derberge, Epphord, Wra-  
tislauia.

IV ♋  
Sagittary,  
which  
hath,

Regions.

Spayne, Arabia the happy,  
Tyrrenia, Celtica, Dal-  
matia, Slauonia, Vagary,  
Morauia, Sylefia, Milnia.

Cities.

Tolet, Volaterra, Mutina,  
Narbona, Auenionis, Cul-  
lein, Agrippina, Stutgar-  
dia, Rotenberge, Buda,  
Tuberinum, Calchouia.

Pisces



✕ 4  
Pices,  
which  
hath

Regions.

Lidia, Pamphilia, Scicille,  
Calabria, Portugal, Nor-  
mandy, Phazania, Nazo-  
montilis, Garamantes.

Cities.

Alexandria, Hispalis, Cō-  
postel, Ratisbone, Paren-  
tium, Wormes, Rotho-  
magus.

Wher vnto also the fine Citie of Florence, se-  
meth to be lately added by Franciscus Iunctinus,  
a Doctor of Diuinitie in the same Citie, not with-  
standing that Lucas Gauricus, Ioannes Scho-  
nerus, Cyprianus Leouitius, and some other ap-  
proued Astrologers, do place it vnder another  
signe: and namely most vnder Aries. For in his  
introduction, ad Astrorum Iudicia, Iunctinus  
letteth downe the natiuitie therof, with the 2. de-  
gree. 28. minut of Pisces in the Horoscope, as  
vnderneath followeth. Which Figure I haue  
here purposely inserted, for that I thinke that citie  
to be very subiect to the foresaid great Coniuncti-  
on, not onely bicause the signe Ascending in the  
Horoscope, is the signe wherin this Coniuncti-  
on hapneth, but also because certaine other iudge-  
ments, which the learned in this facultie may  
therby easily gather, touching the state of the saide  
City, do import as much. In which respects I  
tooke it not amisse to impart the Figure it selfe to  
the more particular consideration of such, as can,  
and will take the paines to examine the same  
Astrologically.

Inclit

*Inclitæ vrbis Florentiæ natalis,  
Horoscopice delineatus.*

[254.31.]



Hither I suppose may those Regions and Cities be also added which are subiect to the dominion of Saturne, that is, those which are vnder the regiment of Capricorne, a signe of the partition of the first Quadrangle, and Aquary, a signe of the partition of the second Quadrangle. For these two signes are Saturns own proper & essential mansion places. Wherefore I will here in like maner write downe, such Realme and Townes, as are comprehended within their severall Governements: forsomuch as they are very like also to feele the grievous and miserable effects threatned by this Coniunction.

♄ Th  
Capri-  
corne  
hath

Regions.

India, Arriana, Macedonia, Thracia, Gedrosia, Bosphina, Albania, Bulgaria, Grece, Lituania Saxony, Hesse, Orcheney Islands, Masovia, Turingia, Marchia Styria.

Cities.

Machlinia, Iuliacum, Cleuonia, Berga, Gandamon, Virua, Brandenburg, Augusta Vindelico- rum, Constantia, Derthona, Fa- uentia, Oxford.

♊ Th  
Aquary  
hath

Regions.

Araby desert, Oxiana, Sogdiana, great Tartary, Denmarke, Sar- matia, the South part of Suecia, a part of Bauaria, Pademon- tium, Westphalia.

Cities.

Hamburge, Breame, Inglosta- dium, Tridentum, Salisburge, Mons Ferratus.

Butted



But even amongst these very nations, countries, Islands, territories, cities, & towne named and distinguished here by me, according to the instructions of the best Astrologers, and Cosmographers, there is also a great difference. For those persons shall especially be bereaved, and oppressed by this unfortunate position of the celestiall bodies, in whose Radix, or otherwise in the annuall protection of the natiuitie, the 21. grade, either of Pisces, Sagittary, Virgo, Gemini, Capricorne, or Aquary, is by progression Ascendent in the Horoscope, or in whose natiuitie, the Sunne, the Moone, or  $\alpha\lambda\omicron\gamma\epsilon\pi\omicron\tau\eta\varsigma$  Genitura, is resident in the same grade of any of those signes, or within five degrees of that grade: for they are most like to be sore tormented, and vehemently disquieted with the troublous affections, and perturbations of the mind, yea and grievously afflicted with diuerse noysome and wofull infirmities of the body, which shall become mortall and peremptory vnto those, which haue Saturne thus ill affected vpon the 8. Cuspis, or whose Hylech or Alchocoden, is ill affected in any of the said places of the Zodiacke.

But they, which in their Radix haue Culmen Medij Coeli, or Pars Fortuna appointed in the same parts of the Signifier, shall

suffer in honor, wozshippe, substance, and riches, and be violently wronged by some cruell and extraordinary mischaunces to befall them.

And they mozeouer, which haue any of the other five erraticall starres, as either Mars, Venus, or Mercury, situated in the same degree of those Signes, shall by some mischieuous meanes or other, be in like manner hindered and indamaged according to the natural signification, qualitie, and inclination of each of them so disposed.

All and singular which foresaid events shall be multiplied and increased, if any hurtfull direction of the natiuitie shall then happen, which doth consent, or any waies accoꝝd with this Coniunction. But if any fauourable, and friendly direction shall come in place, the lesse harme is to be feared, nay in this case, directions are alwayes to be preferred before the great Coniunctions, or Oppositions of the superioꝝ planets, as also before the Eclipses of the Sunne, and Moone, for that their effectes are moze forcible and effectuell then the operations of any such Copulations, or obscurations, which woꝝke only as generall causes, and do therfoze hurte those men chiefly, whose natiuities accoꝝde with the first beginnings or foundations of any such Regions, or Cities, as are most like to seele and suffer

suffer the cruell influence and terrible operations of any such heauenly Accidents.

Where therefore I am to leave every man to the consideration of his owne private natiuitie, howbeit I could my selfe rehearse some of good calling, whose Horoscopes are thus appointed, but that I intend not to become odious, or tedious by this kinde of commemoration, to any particular person, eyther nowe in this Treatise, or hereafter in any other more learned and painefull Discourse touching these or the like poyntes, where notwithstanding they mighte happily serue to a greater purpose, and farther ble, then nowe presently they may, for prooffe and triall of the foresaide euentcs, as they shall afterwardes fall out more effectually. But I am growen somewhat langer, then I purposed in the beginning, and therefore will heere drawe towards an ende, moste heartily committing every man, to the serious care and regarde of his owne safetie, and consequently to the tuition of the omnipotent Adonay, who of his infinite and singular mercies and goodnes, graunt, that we which nowe liue for a time, may in time so liue to the true and sincere worshippe of him that liueth for ever and ever, that by so liuing wee maye learne to dye, and by so



dying line with him for euermore. Sub Luna  
 secundo Gabriele, variaz hominibus im-  
 positæ sunt leges, veri Dei cultus negligi-  
 tur, falsorum Deorum religio nimis pro-  
 pagatur, as Ioannes Tritemius wryteth of  
 that age in his booke de septem Secundeis.  
 And doeth it not behoue vs to take carefull  
 heede, and beware in time, lest a newe Ioan-  
 nes Tritemius, or some other of greater cre-  
 dite hereafter arise, to discredite this our last  
 age, sub luna tertio Gabriele, with the like  
 report, for neglecting the sacred and ioyful ti-  
 dings of the gospel, which being neuer so plen-  
 tifully taught, was neuer more scantily lear-  
 ned, and being neuer so truely preached, was  
 neuer more falsly followed, or more lightly re-  
 garded, then now generally it is. The more  
 present shame, the more future punishment.  
 What maruell therfore though such plagues  
 hang ouer our heades? What maruell  
 though Gods vengeance be at hand, nay euen  
 now ready to fall downe vpon vs, to oppress,  
 and consume vs? What maruell though the  
 ordinarie course, as wel of all naturall, as of  
 morall things be quite turned topsie turvie?

*Dum pedibus teritur probitas, astutia summa  
 Laudis opus, felix nullum violentia, ut olim,  
 Crimen habet, plausus sequitur te feda voluptas,  
 Turpe nihil quod lucra ferat, nil rursus honestum.*

*Quod*

Quod fructu presente caret. Dum talia sunt  
 Quid miri si bella furant? si pestilis Aer,  
 Conditus officio vita, necis arbiter extet?  
 Si frumenta Ceres, si Bacchus musta negari?  
 Si tempestatum ratio peruersa, nouatis  
 Legibus, astates hiberno frigore turbet.  
 Ver hiemis subeat manus? si veris honorem  
 Vendicet Autumnus pro fructu floribus ornans,  
 Si rari Soles vix languida spicula promant,  
 Atque frequens Imber vexet, nimiaq; procella  
 Et tristes nebulae Scythici contagia caeli  
 Portent? si mores imitentur tempora nostros?  
 Tempora dura quidem, nondum durissima; vates  
 O vitium falsus timeam grauiora. Sed Astra  
 Nescio quid crudelis minantur, & horrida caeli  
 Obscuri facies, plures repetita per annos.

In which Prognostical Epigrame, Hiero-  
 nimus Wolfius, whom our Master Ascham  
 in his discourse of Germane affaires, calleth  
 his very friend, and whose excellent learning  
 partly by his Translations, and explications  
 of Demosthenes, and Iocrates, partly by  
 his other as well Astrologicall, as Philoso-  
 phicall, and humanity writings, is famously  
 known ouer all Europe. In which Pro-  
 pheticall Epigrame, I say, this learned man  
 hath truly described, and as it were lively  
 painted out the wicked perversity & puerse  
 wickednes of this age: with a necessary in-  
 uective

nective against the abuses, and enormities  
now raigning: by conferring and comparing  
the same with the manifold tokens and mira-  
cles Astrologically prognosticated, touching  
the future most miserable estate, and conditi-  
on of the world, which shall shortly no doubt  
more sensibly appeare, to the terror and asto-  
nishment of all reasonable Creatures then li-  
ving. I meane not here to recapitulate the  
horrors of the marvellous yeere, 1588. or to  
unfolde other ancient predictions, & prophe-  
cies, in which, Conclusio, as we say in Lo-  
gick, Semper sequitur deteriorem partem,  
I would to God, the shadowe of the earth, and  
earthly things, did not take away the cleare  
light of the Sunne from vs, and cause an hor-  
rible Eclypse in vs. Lord, that every man  
would privately contend to amend one, and  
both privately and publicly pray for the a-  
mendement of all. How soone would God be  
moued to deale with vs, as he did by the Ni-  
nives, whose punishment, vpon their vnfat-  
ned repentance was differred long beyonde  
the compasse of the 40. dayes, prophetically  
forethreathened by Ionas: And did it not please  
God to prolong the life of king Ezechias for  
the space of 15. yeeres, notwithstanding that  
the Prophet Isaias had prognosticated his  
death, as at hand within one day: Other ex-  
amples might be alledged, to shew that pu-  
nishments,

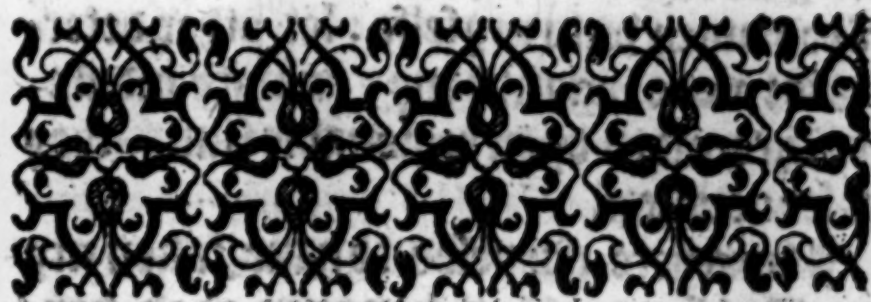


## Supplement.

punishments decreed from above, are in some  
part alterable, upon humble signification of a  
contrite and reformed heart: Which God  
graunt to all his elect, and namely to vs in  
England, whome he hath so graciously indued  
with so many, and so long enduring felicities.  
For the prosperous continuance, and perfec-  
tion whereof, my final wish, and prayer is, as  
I haue compyled the same, in these foure  
rude, but hartie verses:

*Elizabetha diu, atque diu cum Principe Regnū  
Floreat: o operis summa sit ista mei.*

*Hinc Alpha vt capit; sic Omega desinet istinc:  
Scilicet hac Anglis Omega, & Alpha suis.*



## The Conclusion.



Owe good Brother, as in the beginning of this treatise, I addrested my pze face vnto you, so hauing thus supplied such Additions, as I thought requisite to be annexed to my brother Richards Astrologicall Discourse, I am here in the end to committe, oꝛ rather submitte the same, as wel to your iudgement foꝛ refoꝛmation, as to the Censure of our learnedst Astrologers, foꝛ allowance oꝛ disallowance. The only fauour I require at their handes, is this, that they would iudge as they finde, without any spice of parciality, which oftentimes corrupteth, euē the soundest iudgements otherwise. I would be loath to attribute, oꝛ arrogate too much vnto my selfe: let other determine foꝛ me, oꝛ against me, as with indifferency, grounded vpon reasonable skill, they shall see occasion.

I was here purposed to haue taken my leaue; But seeing it hath bene my good hap, (foꝛ so I interprete it) since my supplement of the foꝛmer additions, to light vpon two new bookes, specially concerning these matters, the one a French Almanacke, oꝛ rather Discourse of certaine Astrologicall Accidents, either lately hapned, oꝛ shortly to happen: the  
other

other a prognosticall iudgement of one Robert Tanner, touching the foresaid Coniunction, I am bold to trouble you a little longer, with a note or two, concerning them. As for the French discourse, I can say the lesse for my small skil in French, yet thus farre dare I presume vpon the very Title, or Inscription, thereof, that Docteur Francois Liberati de Rome, is none of the perfectest Astrologers, either in Italy, or in France. For in naming le 2, Iour de May, for the time of the Grand Coniunction, he sheweth him self ouermuch addicted to his master Cyprian de Boëme, who contenteth him selfe with Alphonsus Calculation; whereas according to Stadius, a more exacte and absolute Mathematician, following the most perfect Rules of Ptolomy, and Copernicus, it is certainly to happen vpon the 28. of April, which my brother Richard & I have therfore resolutely set down, notwithstanding our knowledge of Leouitiuss & Mestlinus difference. Marry he promiseth to make an amends, in his Ephemerides, and discourse of the reformation of the yeere, and of the Pasque: which I may hap expect a good while yet, if he hold the right beyne of some Italians. In the meane while, see how his last iudgement iumpeth with ours, for the course and state of the yeere present, *Et finalement l'An. 1583. sera pluvieux, & dangereux pour les biens*



*biens de la terre, et aussi repentini tumultus et ap-  
paratus belli.* And therefore we are hartily to  
wish, & pray with him, *Dieu par sa misericorde*  
*nous delieure du mal et du danger que par les A-*  
*stres, nous sommes menazes, & nous enuoye la*  
*paix, & la sainte grace.* Which is al that I am  
presently to note touching the contents of that  
French discourse. Now as for old Tanners  
Prognostical iudgemēt, who intituleth him-  
selfe a student in Astrology, and Cosmogra-  
phy, he were the rather to be bozne withall, if  
his ignorance and simplicitie, sauoured not so  
much of selfe lyking. I cannot but maruaile,  
that hauing seene the other Discourse, he was  
not ashamed to put forth his: wherein his  
only laboꝝ in a manner is, to set downe his  
schemes in letters, being before descrybed in  
Figures. For what is all the rest, but a min-  
gle mangle of stealths, and patcheries out of  
Leouitiuss, Rogers second comming of  
Christ, the French Almanack, and my Bro-  
thers Discourse, out of which, hee hath  
more then once, or twise culled out whole  
sides verbatim, without any mention of  
him, together with certaine iudgementes  
of Stadius, applyed without all iudge-  
ment, in referring the same to no other Me-  
ridian, then that, which the said Stadius re-  
spected in his calculation for the latitude of  
Anwerpe. And alas, what other iudgements  
are

are in that illy Pamphlet, whereof it should  
beare the name of A Prognosticall iudge-  
ment? Truly were it not, that his pretended  
desire and zeale to doo good, may seeme some  
way to excuse him, the simple old student in  
Astrology, and Cosmography, were other-  
wise to be handled for his simple young la-  
bour, then I will here speake of. Which ne-  
uerthelesse I write not so much to disgrace  
him, or to credite my selfe, as to aduise the  
discret Reader not to suffer him selfe to be a-  
bused by any suche gloses of good intention,  
but to suspend his iudgement vpon triall, be-  
fore he resolue vpon trust. The olde fellowe  
may perhaps beare him selfe vpon his expe-  
rience, as it is said he cheefly doth: but as rea-  
ding can do little without reasonable good ex-  
perience, so experience cannot do very muche  
without reasonable good reading: which to say  
troth, seemeth to be farre from this wofull  
Prognosticall Judge. And that which is  
moſte of all, he concealeth their names, to  
whom he is most beholding: and publisheth  
that for his owne, which God wot he hath  
little right or title vnto. You know who affir-  
meth, Ingenui Animi est, profiteri per  
quos profeceris: and may not my brother  
say to this olde Cosmographer, as Tully  
doth in one place? Tu, qui a Næuio vel sum-  
psisti multa, si fateris: vel, si negas, surripui.  
sti.

sti. But God, and the world forgive him, as  
we do: and let both him and all other account  
of vs no otherwise, then they find vs in very  
deed: which I am sure is your chiefe desire.  
I might easily enlarge this Epiloge with  
interlacing of other matters: and namely  
touching Hermes most learned Iatroma-  
thematica, and my Translation thereof, an-  
nexed to the present Treatise, for certaine  
good considerations: but to auoyde tedious-  
nes, as well vnto you, as vnto euery other  
curteous Reader, I will here cease from in-  
terrupting your weightier studies, and most  
hartily commit them, and your selfe vnto  
God: with like commendations from all our  
friends in Walden, Stansted, and Mayners.  
From my fathers, this 29. of March. 1583.

*Soli sapienti Deo sola gloria.*

• Your louing brother  
to commaunde,

*John Haruey.*



